

A WRONG WITHOUT DESIGN: ASSESSING RACISM AND WHITE COLOR CRIME IN ZIMBABWE

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ABSTRACT

This paper seeks to give an overview of what seems to be a perennial cause of differences between the white and black community in Zimbabwe tracing the origins of the causes of this endemic misunderstanding. The paper has attempted to illustrate the root cause of racism in Zimbabwe and illustrated the effects of this monster which has led to the destruction of the economy and built a lack of trust and faith between the two races in Zimbabwe. The observations made were that it's impossible for Zimbabwe to exist as solely a black community without other races given the current globalization and integration systems in the international arena. Recommendations were made that there should be a guarantee for the citizens to talk about the past, the government to implement reconciliation to the fullest capacity and allow the freedom of expression to both sides. Economic trajectory has given a conclusion that there is no way Zimbabwe can exist without the other races and there is need to promote diversity in order to attract capital and growth of the state economy.

Key words: Africanism, Zimbabwe, white color crime, racism, economy, humanity

Defining White Color Crime

Racism can be described as a hate by one minority race which has the political and economic stamina against the majority who are not linked by the world's most powerful individuals controlling the economies. Racism has and still is being influenced by a hunger and desire to control the resources by outsiders and this creates a sense of superiority and inferiority in people standing on different sides. According to Tatum (1997), it would be accurate to define racism in Zimbabwe as white color crime since the white people are no longer privileged as they were before the black rule. Although some would prefer to disagree with such concepts, there is no

secret that this so called white privilege has caused the continued search for justice which is now more of revenge than it was anticipated to be.

In Van Dijk's (1993) words, racism is understood as a complex societal system of ethnically or "racially" based domination and its resulting inequality. Racism in Zimbabwe doesn't have a clear definition of which this paper would prefer to use white color crime to define such a racial denigration. For Zimbabwe, the act is not done by the minority but the majority black seeking vengeance on the minority for the past fouls and a thirst to address economic injustices. The white color crime in Zimbabwe can be traced back to the Pioneer Column when Rhodes raided what were known as the Ndebele and Shona states and snatched land and took control of all the resources available for the benefit of the Great Britain. The nationalists rose against such injustice using violent means which ended with the independence of the country in 1980 (Hill and Katarere, nd).

For the nationalists and the old political party to ensure dominance and maintenance of power, it used war rhetoric to keep in the minds of people the visuals of the past. Such socialization has led to the birth of white color crime which has been accelerated by the emergence of the Movement for Democratic Change (MDC) which has been greatly funded by white farmers who Mugabe did not want to get encroached in the Zimbabwean politics since independence (News Zimbabwe, 2016). The simultaneous establishment of MDC and the sanctioning of Zimbabwe by the West have invoked a sense of hatred in the nationalists and hence white people became a symbol of oppression forcing their counterparty to drive them out of the country during the Land reform program till present day.

Who Created a Racist Zimbabwe?

Racism in African countries has failed to fade away as the people cannot afford to do away with memories of the past long raging liberation wars which left scars in the hearts of people and sometimes perennial outcry after the loss of beloved family members. Though different from the South African apartheid, the black relationship with the white was so appalling. The pain that has made people thirsty for equality and equity has been fueled by the white control of the economy,

unfair treatment of the black majority in industries, society and even in social life aspect. As iterated by a former War Veteran leader, Mr.Mutsvangwa (2016) the white settlers created a racial society which bears the modern picture and for this reason, white people have to live with the pain of their mistake created some decades ago.

For Zimbabwe, survival of different races is not impossible but living with people who still consider a black man inferior is not a priority as what has happened to South Africa's coffin man being racially aggravated by the white counter party (Dearden, 2016). Black is genuine and white is never superior in Africa, such a disease suffered by the people lacking a common sense has led to the lack of respect and tolerance from nationalists such as Mugabe who have witnessed the white brutality in the dead years of suppression and oppression under white reign.

According to Tatum (1997), racism is a result of the circumstances to which people are exposed to and misinformation about people different from others. The Pan-Africanist ideology which continues to haunt the African Union has kept memories of the past reeling and rolling back in the medullar of most black people in Zimbabwe. The idea behind Africanism is not about having a community with black people only, but a community where the black man has control over his territory, control over his environment, and control over his resources and above all have no outsiders intervening in the sovereignty of his state. Now the question that has haunted us for generations is why a white man thinks that a black man cannot rule himself?

The question above is easier answered by the analysis that a white man corrupts a black man. How does this happen? It happens as the counter party pursues to acquire resources for his survival. This is embroiled in the Internationalist Henry Kissinger's famous quote that depopulation should be the highest priority of foreign policy towards the third world as quoted from Facts are Facts online magazine (nd). Henry Kissinger further acknowledges that 'control oil and you control nations; control food and you control the people.' This can only exist if one race agrees to submission rules and the other to dominate the game. Submission is what the Zimbabwean black people has lived with for ages and now refute such a miserable game of

exploitation, becoming savages in own country and thus creating a paradigm for the existence of white minority who seek to advance such a precarious ambition.

Andile Mngxitama the leader of the Black First Land First Movement in South Africa wrote in an essay that Black people cannot be racist of which he was in actual sense right (The Daily Vox, 2016). White people created a heinous environment which is hard to accept by the Black Zimbabwe. In the past, a black man was called a kaffir and an old man was called by a boy moniker name which even in some cases though not widely reported today still happens. Such a social abhorrence has created a paralysis and there is little left in common between white and black people in Zimbabwe.

The necessity of coexistence of Zimbabwe's people

Coexistence is a necessity in Zimbabwe and the country is in dire need of investors who are really willing to invest their capital in the country, Zimbabwe needs people who have a respect of humanity and people who accept to be under the black leadership neglecting the mentality of color are acceptable. Some European people think Zimbabwe is a country habituated by monsters and gladiators, no! The country is so friendly to those who wish and are willing to live together as one people with the same cause.

This is a century where the world has been turned into a global village. Every race is important and the existence of one depends on another in one way or another form (Chomsky, 2016). Thus Zimbabwe has embarked on a look east policy of cooperating with Asian countries after the West and the United States sanctioned the nation making the inhalation of economic and political oxygen difficult for the state. Zimbabwe remained on a death bed for almost a decade with no state in the West willing to help her in such a sickness. Such a political misogyny against the black state has developed anxiety and zest in the black government to venture into a fast track land reform program which saw an evil reign on white farmers with an aim of challenging the economic sanctions imposed upon the state by the West. Some white people lost lives, brutalized and were being forced to migrate to neighboring countries where their existence has been tolerated.

President Robert Mugabe once said that the only white man who can be trusted is a dead one (The Telegraph, 2008). This implication has not failed to fetch authenticity since the political landscape of Zimbabwe turned upside down after the launch of the opposition MDC in the late 90s. The white man has been in the forefront of advancing for a regime change which the old conservative ZANUPF could not easily watch with passion. The greater support of MDC came from the minority white farmers who were also the prime supporters of the party, after being threatened by the political climate and land restitution since they wanted to continue dominating the economy and subjugating the black economy.

Zimbabwe lacks capital but owns the resources that need exploitation to achieve such economic activity those with capital are crucial. Bringing back the foreign capital which is tied in the hands of the Western people and to have such a win-win scenario, both sides have to act in a more magnificent manner. It is hard to have a country isolated and living in solo without mingling with others as Zizek (2010) describes it as a vortex of globalization. However, the white people should take note that a world of collaboration is only possible when there is tolerance of each other, forget the past and accept forgiveness by each side.

Ending White Color Crime in Zimbabwe

Racism is now a matter of concern and a subject which every soul is so passionate to scrutinize in the modern world as it is affecting each individual one way or the other. Dealing with racism in Zimbabwe needs the commitment of the leadership which is in control and responsible for policy and legal act enactments. The building of a common village in Zimbabwe where both races can live along each other and share a common goal, eat on the same table, and share the same piece of cake of the economy, can only be a reality if the past is set aside and a focus for the state is taken into preference.

According to Kendall (2002) white color crime in Zimbabwe can be killed through the creation of an institution that accepts diversity so that everyone can live harmoniously in the country. Such a system should not deflate other people's culture while inflating another's. This way, building peace and promoting coexistence amongst the citizens is achievable. Thus it is the

responsibility of everyone to move to where they have not been in terms of socialism and economic engagement in the country and outside.

It is public secret that the white people created a monster that is continuing to haunt them day and night despite their interest and passion to live peacefully in a country with great potential of creating abundant wealth. Now that there is need to cage this vampire, they should start to respect black humanity, create a friendly atmosphere for both races. This is only achievable through the sustainable exploitation of black labor, resources and developing a sense of community social responsibility by the white sector which is blamed for manipulating their counter parts due to their economic weaknesses.

The government should try to make efforts to make it constitutional that those found wanting are brought to justice and abide to such legal bills. Talking about such misconceptions must not be prohibited through the suppression of the freedom of expression and association. Kendall (2002) acknowledges that once a particular perspective is built into law, it becomes part of the way things are. Both races of Zimbabwe should put aside their opacities in order to live differently with dignity and humanity.

Freedom of expression should be given a privilege for the people of Zimbabwe; this should not be freedom to express themselves in privacy, instead in public gatherings like South Africa's "The Great Debate" where people can openly discuss state affairs with the engagement of government representatives. The problem with Zimbabwe is that people are not allowed to talk of the past no matter how that past has affected them. Such suppression broils anger and resentment in people which may later on explode into violence given a weak and un-cohesive leadership.

According to Kumbuka (2013), the media of Zimbabwe is highly polarized and sensitized to such an extent that some of the issues are only reported by the private media. The media should be used to leverage a bad habit towards co-existence of the people in a common society. The people should use the media whether social or mainstream media as a mode of conveying a message of reconciliation. Zimbabwe has failed to conduct real reconciliation and people still

live with the pains of the past. This implies that as a people, Zimbabweans should copy from countries such as Rwanda, Uganda and South Africa on how they managed a post violence stalemate in their countries although these solutions may not be applicable, but designing own solutions along the lines of such ideas has a better impact.

The conservatives in Zimbabwe need to remember that being white does not mean and define regime change. Most white people are presently associated with regime change even when they are citizens of Zimbabwe. The white or the black, both have equal rights, which means that both should have the same opportunities in all the areas of politics and social life. Such coexistence may attract potential investors who after viewing the social environment see it safe for human habitation and the economic environment becomes a guarantee. Hence the state should be a home to all people born in it whether black, white, yellow or pink.

Conclusion

This paper has attempted to explain the causes of the white crime in Zimbabwe and gave suggestions on how the effects can be minimized for the benefit of the state and the growth of the economy. Racism in Zimbabwe can be attributed to the colonial era and the white minority initiated the monster into the lives of the people with the majority seeking revenge late in century when they need to cooperate and work together as single global village. The black community has reigned on the white minority with violence and hatred in a bid to address economic, social and political injustice which was induced into the state by the white minority who controlled the resources and the entire economy with the black majority grabbing crumbs of their own resources. To address the impact of the venom, the government should embark on reconciliation strategies which can promote the coexistence of all the people irrespective of their color. In order to meet the objective of excluding racism and have rapport community in Zimbabwe, the government has a duty to allow for multiplication of both the print and broadcasting media in order to enhance a more advanced reconciliation and healing of the affected persons. Fighting a socially induced ideology in people needs the commitment of individuals to embark on a mechanism of forgiveness and forgetting the past and tolerating coexistence. Of importance, the government of Zimbabwe has a duty to provide employment and create an economic atmosphere

that is favorable to promoting investment for the country. In this end, for Zimbabwe to end racism and have a harmonious society, there is need to learn from other countries on how they have managed to solve such a strenuous human lamia of the society's economy and prosperity.

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